The Bombay Guardian.

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WEEKLY REVIEW.

—The information regarding the Bishop of Bombay elect, which reaches us from the Cape is of a somewhat reassuring character. The Dean of Capetown left for England on the 19th of August. Two days before his departure a meeting in honor of him was held, at which gentlemen of five different denominations united in warmly expressing their sense of the value of his ministrations, during the years he has resided at the Cape. Special mention is made of his devoted attention to the wants of the poor and afflicted, during a long season of unusual sickness and distress.

"The Dean preached two farewell discourses in St. George's on the previous Sunday. Both of them were from the same passage in the Acts, where St. Paul is described as bidding farewell to the Church at Ephesus. The discourse in the morning is described as effective and affecting in a very high degree. 'The very reverend gentleman put it to his parishioners whether he had or had not, during his ministrations of some thirteen years, preached 'the whole counsel of God'; and appealed to their consciences in the most touching manner, whether they had accepted or profited by those ministrations or not. He repeated the clearest terms the fundamental doctrines of Christian faith; and amongst them he referred to the Holy Eucharist. On this point he expressed himself with the utmost clearness. In the Eucharist there was no miracle, but a mystery. Bread remained bread, and wine remained wine; and though there was, in a mystical sense, to the faithful a Real Presence, there was no transubstantiation, or anything of that kind. The reverend gentleman in the concluding part of his discourse spoke in the most feeling way of his relations to his congregation—hoping that, in the new and onerous sphere of duty to which he was now called, he would be remembered by them in their prayers; while he assured them that he would never forget the church in which he had so long been privileged to labour."

—Retribution has overtaken the parricidal Sultan of Muscat, against whose recognition by the Government of India, we have constantly protested. The revolution of which we have just received intelligence, seems to have broken out on the same day that saw the beginning of the Spanish revolution, September 20th, and to have been carried to a successful issue, like that in Spain, in ten days. A brother-in-law of Syud Selim has been the leader in this movement against him and was in possession of Muscat, at the date of the last accounts. Syud Thorkee, who was at H. E. the Governor's Durbar the other day, is the rightful heir to the throne, and will perhaps be asking our Government to help him in the vindication of his claim: this they are not likely to do.

—We may note, in this connection, how the prophetic wisdom of the leading English journals and their correspondents, has failed them in respect to the Spanish Revolution. The home papers of the 18th September and the military letters of that date sent to Bombay, discourse very profoundly of France and Prussia, Russia and Austria, Turkey and Greece, and persuade themselves that here and there are indications of coming strife, but have not a word to say of Spain; yet two days had not elapsed before the great event of 1868 was signally and successfully commenced. This may read us a lesson with regard to the worth of our political vaticinations which fill so many columns.

—It is surprising how little the total fall of rain in Bombay, year by year, varies from the average, which is, in Byculla, 77 inches. In nine years out of thirteen it has not deviated more than six inches from this figure; it fell once to 56 inches and rose once to 106.

—We have so often known the fear of famine averted by supplies of rain coming after the usual time, but still in time, that we have hoped to find the recent anticipations of famine in North-Western India belied. There appears however no longer reason to doubt that a grievous famine prevails in Rajpootana.

We are told that the work noticed in our last, a reply to the Archbishop of York, was really written by a clergyman of the Church of England, and that the author is now a Chaplain in North India.

The statement that we have so often heard in the last ten years, is again made, namely, "that with a view to disconnect the Government from the direct support of all the remaining religious institutions in India to which the State contributes, the Home Government have, we understand, directed the commutation of all money payments into grants of land."

Years ago we were even assured that the thing was already done, that the Indian Government had become as irreproachable as a new-born child, and the animadversions of the *Guardian* were declared to be most unmerited. The aim seems to have been to quiet the public conscience, and this effected, things remained essentially *in statu quo*. But we have always denied that such a reform as was announced, and is now again announced, was more nominal than real, and could not be regarded as severing the alliance of the State with Hinduism and Mahomedanism. Suppose a Native Government, after having for some time given a monthly allowance for the support of a Hindoo temple, should give a piece of ground the revenue of which should equal the previous allowance; would this be regarded as a disestablishment? If the Irish Church were treated in this way, would any body call it a disestablishment? Such an arrangement is very agreeable to the people that live by the temple, provided they have confidence in the trustees to whom the matter is committed by Government. This is patronage in a most solid form.

We should like very much to know of the declared purpose to disallow what is called the *gram khurts* (expenses in connection with the village idol, &c., deducted from the collections made by the revenue officers) has ever been carried out? We should like to know if this great iniquity has been entirely done away.

What we want is that Government should really and not merely nominally, purge itself from this evil business, and vacate entirely its self-assumed office of suppoter of ther religions of India. The funds can be employed in public works of utility, education and the like: and the support of the different religions can be devolved upon the different religious communities, which are not generally lacking either in zeal or in ability. Then, (though our political economists may be slow to understand it) we believe that the blessing of God will rest upon the country as it has not yet done. And in support of this opinion there is something infinitely better than our *ipse dixit* or that of any man, well-known to students of the word of God.

We give a prominent place to the following full report of Lord Napier of Magdala's speech, on the occasion of the freedom of the City of Edinburgh being conferred upon him:

"My Lord Provost, Burgesses, and Gentlemen of the City of Edinburgh—I receive with pride and gratitude the privilege which you confer on me this day in making me a burgess of this ancient and celebrated city. Viewing the privilege thus conferred as I do as a mark that in the estimation of the inhabitants of this great and enlightened city I and my naval and military brethren in arms faithfully served our country in the late expedition, I feel that no higher honour than this could be conferred upon me under the sanction of our Most Gracious Sovereign the Queen. My Lord Provost and gentlemen, I am far from arrogating to myself the success of the expedition. That expedition succeeded under many difficulties, because each and all in their several places strove to do their duty—(applause)—and because they acted under the guidance of a merciful Divine Providence. Years ago I happened to read one of your delightful authors—I believe a popular author amongst you—Hugh Miller. I well remember there that it was described that on one stormy night the mother of Hugh Miller was staying in the house of the minister, and being terrified by one of the fiercest gusts of the storm, she ran to the door of the minister's room and knocked, and said—'Come let us pray for them that are at sea;' and they accordingly knelt down and prayed. Her husband, who commanded a small coasting vessel, was out that night, and in the stormiest gust of the storm a mighty wave submerged the barque, which struggled as if it would never rise; and at last, when it did emerge to the surface, the father of Hugh Miller, who was then at the wheel with the mate, as soon as the vessel rose, said—'There must have been good souls praying for us this night.' It is a long time since I read the story, and I do not know that I have told it correctly, but I have stated what was the impression upon my mind. I feel that those released captives, as they breathed the free air as they passed beyond the gates of Magdala, might have said—'There were many good souls praying for us this day.' The privilege which you confer upon me is to me specially valuable, and one of which I feel specially grateful. I have always felt that my name belonged to Scotland (Loud applause.) It has been borne by many honourable and some great and distinguished men—(applause.)—and I have endeavoured as far as in me lay to maintain its

repute to the best of my ability. But fortune cast my lot away from Scotland, and therefore I think my view of Scotland may have been that of an outsider rather than of an inmate. In the course of my long service in India I have had many dear and intimate friends from Scotland, and I have loved to hear them talk of their country, of their city of Edinburgh, of their colleges and universities, of their Highland clans and their rivers. I have thought often of the wonderful influence which the inhabitants of this, I may say, small and rugged, though beautiful country exercise upon the welfare not of Great Britain alone, but on all the countries where the flag of Great Britain waves. I have often considered that those who see and live amidst the facts daily presented to them by a civilised community may allow those who wander in distant countries, and remote from the sources of information perhaps, to feel a difficulty in accounting for the influence Scotland possesses; but in considering the causes of this great position held by Scotland, I do think that, first, it is attributable to a deep reverence of sacred subjects which dwells in the hearts of the people. I will not say that people have not said that the Scotch talk a great deal about religion, but that some classes in Scotland like whisky. But nothing has ever convinced me that there is not a deep-seated reverence for religion, and a deep-seated spirit of religion in the masses of the people of Scotland, which has elevated their views and conduced greatly to their rectitude of conduct and purity of mind. (Applause.) And next to this spirit I attribute Scotland's position to the great and liberal facility of education which is within the reach of every class. Without entering into the vexed questions of the merits of the English and Scotch Universities, each of which, I think, have excellencies suited to the several countries, I may express the admiration I feel for that system which places within the reach of every man in the land however humble, not only a good education, but a broad, liberal education, embracing natural practical philosophy; and this it is which I think has sent forth from Scotland so large a number of highly educated men, in every branch and in every profession, who have filled such important places wherever the subjects of Great Britain are congregated or are assembled, on every distant shore, and in every department in arts, arms, and commerce. These are views which I have often expressed, they are not views contrived for to-day, for those who know me have often heard me express them. And having such views, you may well believe how grateful and how proud I feel for the honour which you have conferred upon me. Gentlemen, I think we all must be convinced that one of the greatest—if not the greatest enemy—in all communities, is ignorance; and as to the honour which has been conferred upon me to-day, I feel highly exalted in receiving it from the hands of the man who was the first in Great Britain to place cheap instruction and instructive literature in the hands of the poorest of the country."

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SATURDAY, OCTOBER 17, 1868.

COMETS AND METEORS.

The July number of the *North American Quarterly* contains a very interesting article on the Meteoric Showers. Since the beginning of last year wonderful progress has been made in the knowledge of the November Meteors. The observations made have furnished data for the following conclusions:

"The planetary spaces are crowded with immense numbers of bodies, which move around the sun in all kinds of erratic orbits, and which are too minute to be seen with the most powerful telescopes.

"If one of these bodies is so large and firm that it passes through the atmosphere and reaches the earth without being dissipated we have an aerolite.

"If the body is so small or so fusible as to be dissipated in the upper regions of the atmosphere, we have a shooting-star.

"A crowd of such bodies sufficiently dense to be seen in the sunlight constitutes a comet.

"A group less dense will be entirely invisible unless the earth happens to pass through it, when we shall have a meteoric shower."

A faint telescopic comet was observed in December, 1865, and the elements of its orbit were calculated, and published in January, 1867. In November 1866 occurred the great meteoric shower. The elements of the orbit of the assemblage of meteors from which this shower was detached, were also calculated by Leverrier, and were published in the same month, January, 1867. Peters of Altona called attention to the fact that the two orbits were nearly identical, and farther study established their identity. The inference drawn is that the November meteors are caused by a long stream of minute bodies following Tempel's comet in its orbit. This orbit not only intersects that of the earth but very nearly cuts that of Uranus, moving to a distance from the sun of 1,000,000,000 of miles. The period of revolution is 33¼ years. Over the whole of the immense orbit the meteors are dispersed, the hindmost being overtaken by the comet; but the greatest number occur in that part of the orbit which the earth crosses once in 33 years. And there is reason to believe that not only are the tails of comets, generally, constituted of these meteoroids as they are called, but the comets themselves are simply more dense collections of the same. What we have been calling nebulous matter is merely a cloud of these minute meteoroids, sufficiently massed together to become visible.

The November meteors strike the atmosphere with a relative velocity of 44 miles per second, which, says the *Reviewer*, corresponds to a temperature of three millions degrees Fahrenheit! This supposition is immensely exaggerated. It has been overlooked, that the earth's atmosphere rapidly diminishes in density toward its higher strata, though there is enough no doubt to kindle the meteoroids. It is calculated that seven millions of these enter our atmosphere daily. Their mass does not average more than the third of a grain; many of them of course are much less than that,—particles that would scarcely sink in our atmosphere. How strange it seems that such tiny particles should be planets revolving around the sun in an orbit as distinctly traceable as that of Jupiter, though more elliptical; in an orbit that is measurable by thousands of millions of miles. The same divine hand that carries a globe a thousand times as big as our own, with its attendant moons, in times unalterable, about the sun, conducts a particle that does not weigh the tenth of a grain, in *its* appointed times, around the same great centre of our system.

At last then the mystery of the comet is cleared up and dissipated. Just as the nebulæ of the stellar heavens have, by the increased powers of telescopes, been resolved into stars, too distant to be otherwise visible, so these nebulæ of our own systems have been resolved into meteoroids, and this not by telescopic observation, but by setting fire to them. We actually run through the tail of a comet every year, and burn off a good piece of it. For thousands of years these bodies, flaming over the midnight sky, have been regarded with superstitious awe, as portending disaster. Even since science ascertained their place in our system, their eccentric paths about the sun, their periodic times, we have been cherishing all sorts of errors with regard to their constitution. We know now of what they are composed and even the elements that enter into combination in the different particles. Each comet may be compared to an army of millions of millions marching in dense array in the van, and in the rear more stragglingly; the Scriptural word 'hosts,' so often applied to the heavens, comes here into remembrance.

Will this discovery assist in determining the nature of the zodiacal light?

With all our discoveries, how little we yet know. What purpose is answered by these comets, these meteoroids?

HOMILIES FOR THE TIMES.—XLIX.

"*This people have I formed for myself.*" Isaiah XLIII. 21.

Believer. As there are two hands to the body, so it seems necessary that the heart should grasp at the same time two truths that are very unlike each other: the truth of our incapacity and that of our responsibility. Here we fail. If we get hold of one we let the other go. With great difficulty we learn that there is not in our deceitful hearts any goodness, any strength, any reliability; and then we sit down ashamed, saying, We must wait for the Master. With equal difficulty we afterwards learn that there is a great work to be done and little time to do it in, and then forgetting the misery of our nature we rush forwards complacently to do it in our own strength. Thou hast shown me that I am naught in myself; and a feeling easily finds place in me that I must wait for some inward transformation, some conscious power within, before it will be of any avail [illegible] me to undertake anything beyond the com[illegible]onest functions of spiritual life.

MASTER. The commonest functions cannot be rightly performed, if thy faith be not two-handed, to hold with equal grasp thy nothingness and my all-sufficiency. The great point at issue between God and rebellious man is this: Whether God is or is not the only potentate. Man denies it, declaring that he too has power. He has power as he has light, momently supplied from the sun, momently perishing, always contributed, yet never possessed. What has the believer learned if he has not learned this?

B. Lord, I think I have learned this.

M. Yes, with regard to great emprises. But how with regard to the commonest functions of spiritual life, or physical life for that matter? Lay the foundations here. If thou couldst somewhere borrow, or somehow create, power to perform these functions, thy performance would be rejected. There is not room, and there is no welcome, in God's universe, for any other power than his. Of him, through him, to him. That only may come to him, which is of him. Reorganize thy life in this matter. Whatever thou doest, no matter how simple or natural long usage may cause it to appear, do it with the two-fold faith of thy weakness and my sufficiency. Without me, nothing. This thoroughly learned, it will be plain to thee that great and small are alike unfeasible to thy capacity, alike feasible to mine. Then shall thou shrink from nothing that I indicate. The bruised reed, all but broken in two, beyond all remedy of man, becomes in my hand a rod of iron wherewith to shatter nations; and could it drop from my hand it would be a bruised reed, all but broken in two.

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B. Thou art the potter and I am the clay. Lord, quickly form me for thyself.

M. What am I doing at this moment? To whom am I speaking but to thee?

B. I understand. The transforming power is in thy words, embraced by faith. I want to see thy power before I exercise it, which is my mistake. I cannot see the blood which courses in my veins; (*my* veins, I call them, though I never saw them; *my* blood, though little do its globules know of me;) but the blood of to-day is the flesh of to-morrow. I am to go forward like a traveller for whom there are relays of horses all along the road, and not one of them seen till the hour of need. By the grace of God I will go forward, and see to it that faith slumbers not for want of occupation. I will work out my salvation with utmost vigilance, knowing that thou workest in me to will and to do of thy good pleasure. When thy good pleasure is mine, then is my willing thine, my doing thine.

M. According to thy faith.

B. I am to walk as thou didst walk; to walk worthily of thee; to adorn thy doctrine, to show thee to men instead of myself. But that which we do not naturally, can we do it well? Is it good that a man should put on what is not of himself? Is not every true life characterized by a certain naturalness and spontaneity? Thy life for instance, all can see that it was the simple, easy, inevitable outflow of thine inner self. But what sort of work shall I make of it, if I struggle to clothe myself with a life not my own?

M. Answer this thyself.

B. Yes, Lord, thou hast shown me that I am the branch, thou art the vine. I must abide in thee. Thou art my new nature, and I am now unnatural when I forget to abide in thee. Dwell in my heart by faith; then, without constraint, thou will appear in my life.

M. Remember what I was at Nazareth. I was a very humble individual. The work which I did, mean in the eyes of men, I did it as though I were just fitted for that, not for something higher. They that saw me driving nails, did not think that I was out of my proper sphere. I did not royally, nor angelically, but faithfully, whatever I did. That men may see Christ in thee, thou must lay aside more grandeur than meanness, must forego the desire to arrest attention, must seek God's will not in some high altitude but where it is trodden under the feet of men.

B. That thou mayest increase, I must decrease. The world knew thee not. How shall it know thee in me? I am to show them Christ; though thy image were perfected in me, how could they discern it?

M. Canst thou not solve the difficulty?

B. They know thee not; yet if they had not known thee as intrinsically different from themselves they would not have hated, would not have crucified thee.

M. Between the truth and the consciences of men there is an atmosphere of sin and self-will, but rays from the full-orbed truth have power to reach the conscience. They that are in their graves shall hear the voice of the Son of man. Speak not to the outside man, but to the buried conscience; so let thy light shine, that its rays may reach it.

Notes from an Interleaved Bible.

Psalm xlvii. 3. He shall subdue the people under us. The Jews allowed their imaginations to be inflamed by these promises, without considering (what is so distinctly shown in Deut. xxx) that all the promises were conditional on obedience. If they had made it their great study to be subject in all things to the will of God, he would have given them ascendancy among the nations, and the nations would have been greatly the better for it. It is only as the word of God is victorious in us that we are fitted for victory.

4. Do you let him choose?—God is the excellency of those whom he loves.

7. Praise with understanding. This is the first and great commandment in what relates to the praise of God.

9. The people of the God of Abraham: of Him who told Abraham that his seed should be a great nation. The God of Abraham was the friend of Abraham.

xlviii. 2. Sides of the north: as seen from the north.

3. It is this which distinguishes Zion from the courts of mere earthly monarchs; God is known and acknowledged. The knowledge of God in Christ makes the meanest hovel a palace.

7. In the days of the Armada Christians remembered this verse, and ascribed their deliverance to God, not to the east wind.

8. As we have heard (our fathers tell of notable deliverances in days of old) so have we seen (the Lord's hand stretched out in our behalf).

10. According to thy name is thy praise. Praise for praiseworthiness. God in all his perfections, in all places and circumstances, is to be praised. Men press forward into the presence of God, hearing that he has good gifts, and when they find that his right hand is simply full of righteousness, they go away sorrowful.

12-14. The noteworthy thing was that Zion, weak in ordinary bulwarks, towers and defences, was strong in the Lord. The report of this would show the rising generation the need of faith. Many of the bulwarks and defences upon which we are now relying, are of little worth; are actually harmful in so far as they hinder us from realizing our dependence, and from trusting wholly in Christ. So long as the Church is relying for security and growth, on any thing out of the church, on earthly institutions and worldly devices, so long assuredly must she forget that all subduing help which Christ would give.

xlix. 2. Together. An important word. There is no longer a distinction of rich and poor, when men assemble to hear the voice of God. In the church we stand on the same level. When this is the case, Ananias and Sapphira will seek to come in and will be excluded. How grievously we have fallen from this standard.

3, 4. What is wisdom to the children of wisdom (1 Cor. ii.) is an engima, is foolishness to the children of this world.

5. Iniquity of my heels: not his own iniquity, but the bad men who are pursuing him. He would have reason to fear if it were his own iniquity. Days of evil; the passage 'Redeem the time, knowing that the days are evil' may be a reflection of this: compare 7.

7-9. Men cannot buy off death. Money is of no use while it is trusted in. It robs us of God; of life; for his favor is life. A visitant from another world, observing the kingship of death and the avid pursuit of wealth, would naturally draw the conclusion that money enabled men to redeem themselves from death. But all that it can do is to enable men to forget in part that they are obnoxious to death. How greatly would he marvel in finding that there was a redemption provided, and universally neglected.

10. 'The fool and the brutish person.' Those who live as though there were no death.

11. Their houses for ever. Walter Scott's Abbotsford illustrates these verses. His ruling thought was to found a family, endowed with wealth, a splendid estate; when his wealth took wings, his reason also fled, and he died of a dissipated dream.

13. Successful wealth-seekers have monuments reared to them, as though the end of life were to die rich. When God says, Thou fool, men exclaim, Oh the wisdom and the greatness. Treasure in heaven; a heart where the treasure is; and then death cannot harm us. The approbation of posterity; they buy it at any cost; but their way is described as folly, by One that knows.

14. The upright &c.: Lazarus and Dives. Their beauty &c.: that which they trust and boast in shall fail them, they shall go from their fine houses to the grave.

Epitome of News.

SATURDAY, October 10, 1868.

—*Overland Mail*: Parliament has been formally further prorogued till Nov. 26.

The registration courts have been sitting throughout the week. Most of the revising barristers have decided against the claims of females to vote, but in one or two cases where no objection was raised, their names have been retained on the list.

The Queen has returned from her Swiss tour, and has gone to Balmoral.

Sir John Young, Governor of New South Wales, has been appointed Governor General of Canada.

Sir Benjamin Pine has been appointed Governor of Western Australia.

Captain Sherard Osborn is a Liberal candidate for Birkenhead.

M. Dufaure, the Opposition candidate in the department of the Var, has been defeated by a majority of nearly 5,000 votes.

The Duke of Brabant's health exhibits no improvement.

The Republicans have carried the State elections in Maine by an increased majority.

Terrible earthquakes have taken place in Peru and Ecuador. Several cities are said to have been destroyed, and about 24,000 persons killed.

Whelan, the assassin of Mr. D'Arcy M'Gee, has been sentenced to death.

Among the deaths reported during the week are those of Mr. J. C. Graves, Bengal C. S.; Major John Turton, Bengal Retired List; Rear-Admiral Sir W. L. Hoste, Sir John Dean Paul, the Dowager Duchess Bloomfield, the Bishop of Montreal, Lady T. Frankland Lewis, Mr. Joseph Crossley, and Mr. R. S. Gard.

On September 11 the foundation-stone of a new building intended to take the place of the well-known old Whitfield's Tabernacle in Moorfields, was laid by Mr. J. Remington Mills, M.P. There was a large attendance of the leading Nonconformist ministers.

The International Congress of working men, which had been sitting in Brussels for several days, was closed on September 12. An address from the German branches was read, which declared that a war between France and Germany must be regarded as a civil war for the profit of Russia, and calling upon working men to pronounce against war, to oppose it by all means in their power, to refuse to countenance assassination, and to organize a propaganda for the education of the poor. The delegates afterwards adopted the following resolution:—"The International Workmen's Congress recommends working men to abstain from all work in the event of war breaking out in their respective countries. The Congress reckons upon the solidarity of working men of all countries for this strike of the people against war."

There has been issued in the United States the prospectus of the "East India Telegraph Company," which has a concession from the Chinese Government, obtained through Mr. Burlingame, and of which ex-Governor Curtin, of Pennsylvania, is chairman. This company announces that it has the privilege of connecting the seaports of China by telegraph, and proposes to lay a line of 900 miles of cable at once between Canton, Macao, Hong Kong, Swatow, Amoy, Foo-Chow, Wan-Chu, Ningpo, and Shanghai. This is to be followed by land lines. The capital is 5,000,000 dols., in 100 dols shares, but American capitalists do not appear very anxious to invest in the enterprise.

A stupendous calamity was briefly reported by the West India mail steamer *Shannon*, which arrived at Plymouth early in the week. A large number of cities of Peru and Ecuador have been totally destroyed by earthquakes occurring between the 13th and 16th of August. The havoc stretched over a distance of twelve hundred miles—from Ibarra, a town of Ecuador, fifty miles to the north north-west of Quito, the capital of that republic and within less than a degree of the equatorial line, down to Iquique, a seaport and island in the southern provinces of Peru, in the twentieth degree of south latitude.

—Thirteen millions of gallons of spirits were consumed in Great Britain, the first half of this year.

—The *Madras Churchman* says there are now 300 sisters professing the religious life, in England. Many more than this, we should hope.

—*Times of India*: "At an early hour one morning about three weeks ago, Bahadoor Gungaram, a shop-keeper, whilst sleeping on a plank

outside his shop, had his throat cut by a Mahomedan, whose applications for loans of money he had refused. Out of regard for the culprit's uncle, Bahadoor at first tried to screen him by stating that a cat bit him whilst he was asleep and that he had not been stabbed. He was removed to the hospital, where he died yesterday."

MONDAY,—October 12.

—Telegraphed via Alexandria ; London, Sept. 24th: "The French fleet has received orders to proceed to the Spanish Coast for the protection of French subjects.

It is again asserted that the Porte intends occupying the Roumanian frontier.

The report that the Turkish troops had crossed the Danube is contradicted.

The Porte has remonstrated at Athens concerning the formation of a "Bulgarian Revolutionary Committee."

—*Times of India* ; Oghee: "Four of the Pathan tribes have sent hostages of peace into the British camp."

—*Pioneer*: "The weekly official returns from the several districts of the Punjab, on the state of the weather and the crops, are brought down to the 20th September. During the week previous to that date, scarcely a drop of rain fell any where throughout the province. The reports are wonderfully alike, and gloomy in the extreme. From Delhi the cry was:—'Still no rain, and no prospect of it ;' from Goorgaon :—'Khureef almost all destroyed for want of rain ;' from Hissar :—'Rubbee crops doubtful ;' from Rohtuk :—'Very unfavourable ; the khureef quite gone.' From seven districts, however, the reports are favourable. These are Dalhousie, Rawul Pindee, Mooltan, Montgomery, Mozuffergurh, Bunnoo, and Peshawar."

—*Times of India*: "We stated in our issue of Saturday last that Muscat was in danger ; we have since learned from the *Sindian* that the place has fallen, and, of course, the power of the Imaum, Syud Selim, with it. The insurgents, headed by a chief named Azan-bin Ghês, a brother-in-law of the Imaum's, took Burkeh, a town some thirty-eight miles from Muscat, on the 20th of September, and thence marched upon the capital itself. On their way they had to pass Muttra, a large and wealthy town about two and a half miles from Muscat, and it they took on the 29th ultimo, without experiencing any resistance. About one o'clock on the morning of the 1st instant, Muscat itself was attacked, and virtually taken, before the Imaum knew that anything unusual had occurred. The garrison seems to have made an attempt to defend the citadel, and thus to have afforded Syud Selim an opportunity to escape. Availing himself of this opportunity, the Imaum fled to a fort close to the sea, followed by about seventy soldiers, and sent his family on board a buggalow in the harbour. The insurgents had sacked his palace, destroying whatever they could not remove; and the probability is they have by this time driven him too on boardship. His throne was already regarded as irrecoverably lost when the steamer bringing this news left Muscat, and the tribes of Oman were daily expected to declare Syud Azan-bin Ghês their ruler. The throne would certainly not be his by right; Syud Thoorkee is the rightful claimant ; but perhaps the Arabs will not be particular on that score. It is satisfactory to know that the lives and property of British subjects have been respected, both at Burkeh, Muttra, and Muscat."

—A fireman lost his life and another had his leg cut off by an accident on the Bhore Ghant tramway of the G. I. P. R.

—"Indian Public Opinion" says that a 'seal engraver' of Lahore has been charged with the murder of the late Captain Douglas , Commandant of Palace Guards, in Delhi, on the 11th of May 1857, and has been identified by a person sent from Delhi for the purpose. Captain Douglas was one of the first victims of the Mutiny.

— *Sindian* "On Saturday evening, the 3rd instant, Major General Sir George Malcolm gave a fete at the Government gardens to the children of the Royal Artillery, 82nd Regiment, and Depot, which passed off very agreeably. About 200 were present. On the evening of the 6th, Mrs. Colonel Bacon entertained all the school girls, on the occasion of Miss Bacon's marriage in the forenoon to Mr. Moore, Assistant Commissioner in Sind."

TUESDAY,—October 13.

—*Times of India* correspondence: "In a recent number of the *English Church Union Monthly Circular*, an organ advocating the views of that *one* of the numerous sects of the 'United Church of England and Ireland,' which the Bishop of London lately described as that 'troublesome little knot of agitators,' the 'Rev. Charles Kirk, who had laboured for six years in India,' is reported to have stated at a public meeting, that the episcopally ordained clergy of the Anglican church in India, possessed in 'the grace of ordination,' a great advantage over the missionaries of other denominations, who were represented as destitute of that peculiar grace, or advantage. The rev. gentleman was, it is said, only ordained presbyter, or 'priest,' on his return to England, a short time since, by the Bishop of London. Had he during those six years of sojourn here, possessed 'the genuine article' (which by the way, the *Catholic Examiner* denies that he or any of his fraternity can possibly possess while they are not united to Rome,) what might he not have accomplished in 'the regeneration of India?'"

—The *Spectator* on the North Polar Expedition: "If we were to consider the analogy of the only planet which presents any features of resemblance to our earth, we should be led to doubt whether there really exists open water round the North Pole even in summer. The two white spots which have been called by astronomers 'the snowy poles of moonless Mars' are never found to vanish even in the full heat of the Martial summer. Each of them extends in summer fully ten degrees of Martial longitude on every side of the pole it corresponds to. So that if similar ice-caps surround the earth's poles, there is very little hope that men will ever attain to either—in ships, at any rate. But arrangements prevail on the earth's surface which differ wholly in character from anything of which we have evidence in the case of the planet Mars. The great Gulf Stream which is continually pouring an enormous volume of water—far warmer than than the ocean through which it flows—into the Arctic Seas, must largely affect the condition of the North Polar regions. Where this stream finds an outlet, and by what course its waters find their way round Greenland into the Baffin's Bay current, are as yet moot points among seamen. But whatever opinion we may form on the questions, there can be no doubt that an enormous quantity of heat is liberated somewhere in the neighbourhood of the North Pole through the agency of the Gulf Stream : and it is far from being impossible that, during summer, at any rate, the circumpolar ice fields are wholly melted away."

—"Mr. F. Hatteroth," says the *Deccan Herald*, "was admitted into the Sassoon Hospital a few days ago, and in a fit of delirium on Friday last jumped from the upper storey, breaking one of his arms and sustaining severe internal injuries, from the effects of which he died on the following day."

—From the same paper we learn that on the 8th instant, the dead body of Gunner Halkyard, of the Royal Artillery, was found lying in a piece of shallow water near Kirkee with a deep gash on the head. An inquest was held, and the verdict returned was, that the deceased was "accidentally drowned when in a state of intoxication."

WEDNESDAY,—October 14.

—The execution of Meya Sab is fixed for the 20th inst.

—A convoy of grain has been despatched by Government from Delhi to the Ajmeer district.

—*Bombay Gazette* ; Aboo, 4th: "We had half an inch of rain yesterday, but this is not enough. All the people are deserting Marwar—fifty-three thousand have already passed the foot of this hill. Cows are selling for a couple of rupees, and everything is at famine price already."

—The Rev. Francis W. Jackson, B. A., Curate of Bolton Percy, Tadcaster, has been appointed Chaplain on the Madras Railway, Coimbatore.

—*Friend of India*: "Dr. Sinclair's labours in tha Berars are producing satisfactory results. During the past year the schools increased from 147 to 224, or 52·4 per cent. and the pupils from 6,644 to 9,327, or 40·38 per cent. This increase was achieved by the imposition of an educational cess of one per cent. on the land revenue. From this source 62 new lower class schools and 15 female schools were opened. The increase of pupils in all schools within the last two years was from 1,881 to 9,327, or 395·8 per cent. Gratifying as these figures are, much yet remains to be done in the Berar for we find that there is on an average only one school to every 77 square miles or little more than 4 pupils at school to every thousand of the population. The two high schools at Akola and Oomrawuttee seem to be in a flourishing condition. The increase of 139 per cent. in the fees is a favourable sign. The total sum expended was Rs. 1,77,004, rather more than seven per cent. of which was contributed by local funds. The average cost of educating each pupil was Rs. 12-6 for twelve months. Dr. Sinclair does not seem to have availed himself to any great extent of the indigenous schools, for which he ought to institute an efficient Normal School as in Oudh."

THURSDAY,— October 15.

—The Bishop of Calcutta has notified his intention of visiting Central India this cold season, and expects to be at Indore and Mhow, in the latter end of December.

—The *Times of India* proposes a public subscription for the purchase of a magnificent charger, to be splendidly caparisoned, and to be presented to Lord Napier on landing, as 'the tribute of Bombay to the Hero of Magdala.'

—*Bombay Gazette*; Abbottabad: "Letters from officers of the advance column inform us that the enemy have fought most fiercely, and that their expression is fierce even in death. They carry off our wounded whenever they can, it is supposed to mutilate and torture them. This campaign has been conducted throughout on the admirable principle of avoiding to the utmost loss or hurt to our side, which seems the surest method of disarming and entirely defeating the fierce hostility and bitter hatred of these fanatical hill people, whose spirit of religious animosity and resentment will no longer be gratified, while we bring into successful practice against them our mortars aud rockets and most formidable appliances for ousting them from their stronghold and holding them at a safe distance."

—The Nerbudda bridge on the B. B. &. C. I Railway has been so far restored as to admit of trains passing over it.

—Several fatal cases of cholera occurred in the Native town early this week. Very few new cases were reported yesterday. The *Bombay Gazette* says: "When it was reported to Dr. Lumsdaine that cholera had broken out in that waddy, he at once had the place white washed, the drains cleaned out, and the whole place plentifully besprinkled with disinfecting powder under his own superintendence. As we stated yesterday, cholera mixture and disinfecting powder has been supplied to the police at every chowkey. The Police have also been supplied with small measures for guaging the doses, and have been instructed to apply a dose of the mixture to any one who may be seized and then to report the case immediately to the registrar of his district."

— A home paper says: "The following is an extract from a letter by a lady, dated Callao, August 14, eight a.m., received by a gentleman in Liverpool :—

"'P.S.—I open my letter to tell you of an earthquake which has alarmed us all considerably. It occurred at about five p.m. yesterday, and lasted more than two minutes, which is an extraordinary time for the ground to shake. The motion was like a great undulating wave, not violent, but swaying back and forwards in a most sickening and alarming way. Of course, we were all out in the open space in front of the house, feeling our utter helplessness. However, we hoped it was all over, but in an hour or so there was another shock much more violent than the first, but not so long in duration ; and during the evening several light shocks were felt. We retired to our rooms at our usual hour, and at about one o'clock were aroused by a loud knocking, giving us an alarm that the sea was rapidly rising, and was already over the mole. Of course, all dressed immediately, and we found the sea certainly very rough, but not much worse than I have seen it before. The panic in the town was very great. The trains ran all night, taking crowds to Lima, and there is no doubt but that a great commotion is set up in the bay. All the men-of-war went out under steam, and the vessels have all been foul of each other. The motion in the bay has been like a whirlpool ; and those who have experience say they have never known anything like this. The sea was right up to our front door, the night very dark, and a number of young children sleeping in the house. It was very dreadful, and if we have any more earthquakes to-day, I fear we may have some sad occurrences.'"

We must wait for the next Mail for details of the fearful ruin wrought by the earthquake in the interior.

FRIDAY,—October 16.

—The Goanese residents of Bombay are raising subscriptions to build a church on a grand scale in Bombay.

—The Carnac Overbridge was opened for traffic this afternoon at 4 o'clock, when there was a tumasha on the bridge, and pan sooparee was distributed. The new Dutiable Wharf, on the outer end of the Carnac Bunder, will be opened to-morrow.

—The *Bombay Gazette*; "In April last year, Mr. L. Ashburner, Collector of Khandeish, addressed the Government of Bombay, representing that the extension of cultivation and the increase of population in Khandeish had destroyed the jungle and useful timber trees to such an extent that if provision was not made to plant other trees in a few years there would not only be no timber for plough carts and house-building, but there would be no firewood; and recommending that inducements should be offered to people to plant trees in their fields. In accordance with this recommendation, Government granted Rs. 3,000 for this purpose. Prizes were offered to those who should promote this object."

—Deaths last week 261.

—The Municipal Commissioner requests the inhabitants of Malabar Hill, Camballa, and Breach Candy, to see personally to the cleaning out of their compounds and servants' rooms, so as to prevent as far as possible, the spread of cholera. The disease is of a virulent character, but it does not appear to have got any very firm hold on the city. There was only one admission to the Jamsetjee Hospital yesterday.

—The Governor General and the Commander-in-Chief in India are to go to Peshawur,

Shere Ally Khan, the Ameer of Afghanistan, is to come down to meet the Viceroy.

—Mr. J B. Peile, has been appointed Director of Public Instruction. Major Waddington will continue to act until Mr. Peile's arrival from England.

—The *Times of India* appealing to the Electors of Great Britain and Ireland, says: "You must require of them (the Members) that, when they see officialism asleep, and the Minister at the India House shuffling out of his duties, they should bring forward substantive motions for the welfare of India, and press them to a division in spite of ministerial excuses and platitudes and promises. This is not a party question, and Liberals and Tories need not be ashamed to go together into the lobby of the 'Ayes,' when justice is demanded for India. It is more than probable, that they will find their leaders among the 'Noes;' for the official concience is prone to slumber, and does not urge men rashly to commit themselves to a policy, which will entail national sacrifices even when when they are out of office."

—Local items of the week: A Hindoo met his death by being run over by a shigram; a Hindu employed in the B. B. and C. I. Railway was so injured by an explosion of gunpowder that he died; two apprentices belonging to the Ship *Carrisbrook* got drunk on shore and managed to fall into the water as they were getting into the ship's boat,—one of them was drowned; two Hindoo lads, aged 12 and 15 respectively, were drowned in a tank. A four storied house, in Barber Lane, fell down, but fortunately no one was hurt; a workman employed at the Saw Mills Tank Bunder, was severely injured by an accident.

—*Overland Mail, Sept. 25th*: "Sir Robert Montgomery has been elected a member of the Indian Council in the place of Captain Eastwick.

A baronetcy is to be conferred on Mr. Charles Mills, who has also retired from the Council.

A serious insurrection has broken out in Spain. The exiled generals returned to Cadiz, where the fleet pronounced against the Government. Several provinces have joined the movement, which is headed by Marshal Serano and General Prim, who are said to be marching on Madrid with 20,000 men.

The Queen is at San Sebastian, being cut off from Madrid by the interruption of the Railway communication. Gonzales Bravo has been replaced by General Concha, and martial law has been proclaimed.

The aim of the insurgents is avowed to be the expulsion of the present dynasty. A provisional government has been established at Seville, of which General Espartero has been nominated in his absence honorary president.

Some apprehensions are entertained of a war movement in the Roman States.

The last reports of the health of the Prince Royal of Belgium are a little more favourable.

There are rumours of Turkey having resolved to occupy the Roumanian frontier, in consequence of the disturbed state of the Principalities.

The Nova Scotia Legislature continues to manifest strong hostility to the Confederation policy.

The report of the Irish Church Commission has been issued. It recommends the abolition of four bishoprics, and a number of re-arangements of ecclesiastical offices and benefices, to carry out which the Ecclesiastical Commissioners should have increased powers.

The registration courts are still busy with the lists of voters. Mr. Chisholm Anstey, who has been appointed an assistant revising barrister, has placed the name of a female claimant on the list.

Among the deaths reported during the week are those of Capt. F. J. Bellew, Bengal Retired List; Dowager Viscountess Glentworth, Lady Lugard, Major-General T. Stevens, Colonel Stopford Blair, Mr. Edward Marjoribanks and Mr. Sheffield Neave.

TELEGRAPHIC NEWS.

London, Oct. 5th.—General Serrano has made a triumphant entry into Madrid.—General Prim has entered Barcelona where he was received with immense enthusiasm.—Ex-Queen Isabella has protested against the overthrow of her Government. The Pope has offered her an asylum.—General Kaufmann, the new Prussian Minister at the Court of St. Petersburg, has arrived in that city.—A conspiracy against the Sultan of Turkey has been discovered.—The new Malta and Alexandria Cable has been successfully laid.

6th.—A coalition of the new Spanish Ministry has been formed. Generals Prim, Olozaga, and Serrano (Duke de la Torre), constitute the provisional Government until the convocation of the Assembly.

7th.—The Indian Government has granted a sum of £1,500, annually for five years, to the capital of each Presidency in India, in support of female normal schools.—Sir Frederick Halliday, and not Andrew Halliday, Esq., as erroneously announced, is to be the successor of Mr Charles Mills in the Indian Council.—The Dean of Cork has been appointed Bishop of Peterborough.—The Rev. Henry L. Mansell (sic) has been appointed Dean of St. Pauls.

8th.—The latest intelligence received from Spain states that General Prim has arrived at Madrid, where he was received with frantic enthusiasm, and subsequently confirmed the coalition with Serrano and Olozaga.—A report is current that Cuba and Porto Rico have declared themselves independent. Madrid is much excited in consequence, and it is expected a fleet will be at once despatched to those islands.—American telegrams state that an agitation is taking place for the annexation of Cuba to the United States.—President Johnson has recognised the Revolutionary Government of Madrid.—The Prince and Princess of Wales have gone to Scotland to lay the foundation stone of the new Glasgow University.—A firework explosion has occurred at Barnsley, by which seven persons were killed.

9th.—It is reported that General Prim is in favour of the Duke of Edinburgh being made King of Spain

10th.—Mr. Gladstone has issued his address to his constituents, of which the following is a summary:—He says it is of pressing importance to abolish personal rating as a condition of the franchise. The additional expenditure which has taken place since the Conservatives entered office is, he maintains, unjustifiable, and greater economy is now requisite. His opinions on the question of primary education are unaltered, as also his policy respecting the Church of Ireland, which he says is a memorial of its own oppression, and he considers its dis-establishment as an indispensable condition. The peace funds would not be applied to the teaching of any other religions (*sic*).—A notification appears in the *Gazette* of last night, authorising the distribution of the third instalment of the Banda aad Kirwee booty.—The *Pall Mall Gazette* publishes a letter from the Secretary of a former Governor-General, advocating the paramount claims of Bombay to be the future capital of India.—The homeward Bombay mail of the 26th ult., and the Calcutta mail of the 22nd ult., reached Suez on the 9th inst.

Galle, Oct. 15th.—Hongkong 2nd, and Singapore 9th October. The political aspect remains unchanged. Yedo was to have been opened on 1st October, name to be changed to that of Higashinokioto. Osaka is reported very unsafe. Robbers are numerous. Several fires have occurred at Shanghai. Much native property destroyed. The rebels are again reported in the neighbourhood of Taku.

Miscellany.

—The following account of experience acquired by those who have long preached in the open air is taken from a pamphlet, now in its 105th thousand, called "Go out quickly," and signed "Rob Roy" (evidently Mr. Macgregor, of the *Rob Roy* yacht).

The circumstances attending more than 20,000 services held in London for the Open-air Mission have been recorded, and their meaning extracted. There is thus available for future use a large amount of information about the people regarded in an aspect altogether new.

1. The people are ready to come, and willing to listen.

2. If they are to hear with profit you must speak with simplicity.

Fifty years ago, the scoffers and indifferent were usually a majority in any assembly representing an average of the passengers in a street, or the inhabitants of a narrow court. But now, those predominate who are willing to weigh the words of any man who speaks soberly, and who, by his tone and manner, shows that he is *really in earnest*.

Not one service in fifty is interrupted—not one in a hundred is stopped by opposition. Except in the very dens of Popery and misery, interruption generally calls forth the spirit of fair play, and it is very seldom indeed that the blasphemer can face a public opinion, which is often distinctly manifested, sometimes, perhaps, too roughly.

—The Rev. Mr. Miller, of the Free Church Mission, Madras, in an address delivered before the late General Assembly, said: "There was one practical question which he would like to see fairly discussed—namely, whether it might not be best that those who carried on these Institutions should be, not ordained missionaries and ministers of the Church, but Christian laymen? On that question he believed that in theory the latter alternative was the true one; but a practical difficulty arose which it was well the Church should face. It was this—that laymen of such a character and class, and of such educational efficiency as to be of any use in Institutions of such a high character, were not sufficiently recompensed according to their ordinary market price, so to speak, by anything the Church could afford to give them; and men who would be sufficiently recompensed by what the Church can afford are of little use, or no use at all, in such Institutions as those of the Free Church. Thus practically the question could hardly arise till one or other of two things happened—either that the Church was able to afford two or three times the salary she gave at present, or, what would be far better and nobler, that she should succeed in teaching her lay members that it is their duty, for some high and unselfish motive, to be content with far less than what they would in other spheres of life obtain."

—From an article entitled "Personal Reminiscences" in the *Congregationalist*: During Mr. Ide's stay in Boston, he was accustomed to preach at Park St. in the morning, and in the afternoon Dr. Griffin would occupy the pulpit and also give one of his course of lectures in the evening. His intercourse with Dr. Griffin was pleasant and instructive, and every Thursday evening, by a standing invitation, he went to Dr. Griffin's house to receive instruction in reference to the preparation and delivery of sermons.

One evening, while he was at the house, Dr. Woods called, and in the course of the conversation, Dr. Griffin said, "It is reported here in Boston, that I have said, there are infants in hell not a span long. I have often heard this report, and I determined to take notice of it. So last Sabbath as I was called to perform the baptismal service, when the child was presented, I lifted up my hands and said, 'There are infants in hell not a span long.' There are those who report that I have said this—whose damnation is just." Dr. Woods demurred a little at the propriety of meeting the charge in this way. Said he, "What if you had been paralyzed when you had spoken the first part of the sentence and had not been able to finish it?"

To show how this miserable piece of slander

lives on, from generation to generation, handed down from father to son, among the enemies of religion, without a shadow of foundation in fact, Dr. Ide, in our late interview, went on to relate some other experiences, touching this same point. One day he met Dr. Codman of Dorchester, and told him this story about Dr. Griffin and Dr. Woods. Dr. Codman said that he found it reported abroad, that he himself had used the same expression. It was charged that he had said from the pulpit, there are "infants in hell not a span long." He was troubled that any one should be such a wicked and malicious slanderer as to send abroad such a story. He determined if possible to trace the matter out, and find where the rumor, so far as it related to him personally, originated. He was successfull in tracing it to a woman who had told abroad that she had heard Dr. Codman say it. He went directly to her, and made her confess that she had told a lie, and that she never heard him say anything of the kind.

Soon after Dr. Ide went to West Medway, where he was settled. In 1814, he fell in with an opposer of religion living in the town, and in conversation with him, the man said "Your predecessor here, Rev. Mr. Sanford, used to say, "there are infants in hell not a span long." "Did you ever hear him say that?" asked Dr. Ide. Yes, he had. Dr. Ide pressed the matter directly home and questioned this man closely, until he dared not reassert the thing and virtually confessed that the story was false.

The year after his ordination at West Medway he was united in marriage to Miss Mary Emmons, youngest daughter of the celebrated Dr. Emmons of Franklin, and they are now passing together the fiftyfourth year of their married life. Soon after his settlement in Medway, he used to hear reported from time to time, that, Dr. Emmons of Franklin preached from his pulpit, that "there are infants in hell not a span long." He asked Dr. Emmons one day, if he ever said any thing which could be construed into such an idea. "Never," said he. "Nobody says it."

Yet notwithstanding its utter want of foundation, the slander lives on, and is just as lively and brisk in our day as ever before. Sometimes it is varied so as to read, "The floor of hell is paved with infants' skulls." It is just as true now probably as it ever was, and is just as true as the enemies of God and Evangelical religion can make it When this slander comes from the midst of low and godless associations, we recognize at once, its Satanic origin and character, and pass it by. But we have in some instances, known our Methodist friends, in their strong desire "to point a moral, and adorn a tale" against Calvinism, take up this wretched and stale piece of slander, and report it in their public assemblies.

It may be, that hundreds of years ago, some dried up and dyspeptic old monk, in a fit of spleen, may have given utterance to something of the kind, though we are not aware that there is any evidence even of this. But through the whole history of religion in New England, the idea has lived only in the hate and malice of its enemies, and the general condition of the lie, at the present day, shows, that it has found a fat and nourishing soil to feed upon. Mr. Theodore Parker, even to the last of his ministry, had, as his imaginary enemy—his representative Orthodox divine, Dr. Banbaby. He made him do service on all occasions, when needed. We have no expectation that the slander will cease in this generation, but it is well to know where it comes from, and how it lives.

—We all know that, when we drink alcoholic liquor, it affects the brain immediately. Most of us are aware, too, that it affects the brain injuriously, lessening at once its power to discern and discriminate. If I, at this 10 A. M., full of interest in this subject, and eager to get my view of it upon paper, were to drink a glass of the best Port, Madeira, or Sherry, or even a glass of beer, I should lose the power to continue in three minutes; or, if I persisted in going on, I should be pretty sure to utter paradoxes and spurts of extravagance which would not bear the cold review of to-morrow morning. Any one can try this experiment. Take two glasses of wine, and then immediately apply yourself to the hardest task your mind ever has to perform, and you will find you cannot do it. Let any student just before he sits down to his mathematics, drink a pint of the poorest beer, and he will be painfully conscious of loss of power. Or, let any salesman before beginning with a difficult, but important customer, perform he idiotic action of "taking a drink," and he will soon discover that his ascendency over his customer is impaired. In some way this alcohol, of which we are so fond, gets to the brain and injures it—*Parton in the Atlantic Monthly.*

—The Rev. W. Cribb, in a letter dated Fuh-chau June 11th, gives the following account of his work—"The preaching in the chapels in Fuh-chau, and in the out-stations, is working as leaven upon the mass of the people in the villages. Even where Missionaries have never gone, I have found a desire to hear the Gospel, arising from the reports carried there by those who have attended our services. At one village, and on one evening, I sold over thirty copies of portions of the Scriptures in consequence of this; and I have on more than one occasion met men who were tolerably well versed in some of the leading doctrines of Christianity, though living miles away from any of our chapels. But there is, notwithstanding, much which proves that Satan has yet a firm hold on the people. Idol processions in one village, incense being offered to heaven and earth in another, aud here and there a man proceediug with incense candles and paper mock-money to some neighbouring temple,—all tend to show that we are yet in Satan's stronghold. Men will stop and listen, will hear their idols denounced as vanity, and perfectly agree thereto, and even laugh at the folly of worshiping them, and yet presently they will proceed on their way to render homage before them. Rarely do we meet with a man who will stand up in defence of his creed, or who seems to hold any conscientious views of his religion . . . . The Lord's work seems to be progressing steadily at Lo Nguong. It so happened, that when visiting this place two years ago, I had the pleasure of opening the chapel for the preaching of the Gospel. Mr. Wolfe had visited the chapel for this purpose about a month previously; but, owing to the excitement of the people, who threatened to pull down the house, thought prudent to defer this step for a season. This excitement having subsided, the catechist thought we might safely commence preaching there, which we did, no opposition whatever being offered. On my recent visit, however, I found that not only was there the material building, but a spiritual church also; and on the Sunday that I halted there, I had the pleasure of administering the Lord's Supper to eight communicants."

Mr. Cribb then gives the following account of the opening of a new station at Sang Jong:—"Sang Jong is a walled town in the Kucheng district, about forty miles distant from Ningtaik. Long ere I reached the town gate, I observed the boys running from the fields to the town as if to communicate the news of my arrival. On approaching the street in which the chapel is situate, we found an immense crowd assembled to get a glimpse of me as I entered. The chapel, too, was full to such an extent that we could scarcely find room upon which to place my baskets of provisions, clothing, &c. Being fatigued and hungry, I allowed the people to gaze at me but for a few minutes, and then requested them to disperse for a short time, promising that when I was refreshed a little I would come out and talk to them. Many said my request was only reasonable, having just come off a journey, and accordingly withdrew; but many more, who had not seen me, came rushing to the spot and would not be persuaded to depart. They stood outside hammering at the door and shutters, requesting to be admitted. At last, I hastily finished my dinner, and, accompanied by the catechist, went out to them, requesting them to come with us to the theatre, the chapel being much too small to hold so many. A general rush was made towards the spot, many screaming to their neighbours as they passed to hasten thither. On entering the building the excitement of the people was intense. I mounted a few steps, so that all could see me, and explained to them the object of my visit, giving an epitome of the leading doctrines of the Gospel, and exhorting them to go daily to the catechist to inquire more fully into these matters. When I had concluded, a few more questions were asked, chiefly relating to what I had been saying, such as, Can we see God? Is He visible in England? How are we certified of his existenee? After answering these, the catechist preached for about twenty minutes. During the evening several elderly neighbours came in to see the 'foreign teacher.' I preached to them for about an hour, after which I laid myself open to answer all their inquiries. Visitors continued to pour in during the whole of the next day. I was much pleased with the general appearance of the Sang Jong people. They seem more candid and straightforward than the majority of their fellow-countrymen in these parts, among whom they have a high character for equity. It is said that they never go to law before the Mandarins, but that in the event of a dispute arising among themselves, they refer it to the elders of the town, who decide the matter as common sense dictates. About two weeks ago I heard from the catechist that four men profess to be inquirers, of three of whom he speaks hopefully."—*Church Missionary Intelligencer.*

—The Rev. G. P. Davies, the Bible Society's Agent in Germany, gives a very interesting account of the Worms Festival. We make the following extracts: "On the last day of the festival I took our two Colporteurs into the great enclosed space in which the monument stands, in order to expound to them the idea of the monument as a whole and in its details. We began with Peter Waldus: he is represented with the Scriptures on his knee, which he is expounding in the vulgar tongue. We advanced to Wycliffe: he sits absorbed in the study of the Holy Scriptures. We turned round to the figure on the granite rampart immediately behind us: it is a female figure, on her head the civic crown, on her lap the Holy Bible, on which her left hand is passionately pressed, while her uplifted right arm seems to be parryng a blow or averting a danger. It was the protesting city of Speyer guarding as her life-treasure the Word of Life. We advanced to the other side of the central pillar, and looked up at the bronze bas-reliefs. The first that catches the eye is Luther, sitting in his cell translating the Holy Scriptures. Again we advanced to the front, descended a few steps to gain a fuller view, and there stood Martin Luther himself in the majesty of that supreme crisis of his life, when he uttered the never-to-be -forgotten words: 'Here I take my stand: act otherwise I cannot. God help me! Amen.' And what has the artist chosen as that on which he represents Luther as taking his stand when he thus stood at bay before the power of men and devils? It his the Holy Bible held with his left hand as the firm stay on which the clenched fist of the right hand nobly rests. I never saw a more striking instance of the force with which bronze can tell a tale and preach a sermon than in this walk round Luther's monument with one of the Colporteurs. He entered the square, I may almost say, utterly indifferent. But as the idea of the artist began to find its way into his soul, and the marvellous representation of the gradual, steady, and at last triumphant emancipation of the Bible and pure Biblical truth became clear to his comprehension, his whole being woke up, as it were, and he burst out with the exclamation, 'Why, this is *our* monument, the monument of the Bible Societies, and the great lesson for us Colporteurs.' Yes, it is true. The idea of the Bible as the Book of life, intended by its great Author to be the book of the people, has never been so grandly represented in a work of art as it has been by Rietschel in the monument of the Reformation in Worms."

"This monument being the monument of the Reformation and of the Holy Scriptures as the book of the people, what could be more in harmony with the spirit of the festival than the exhibition and sale of Luther's greatest work—his German Bible? Yet to obtain permission to do this was a work of the greatest difficulty. It was only through the personal intervention of the highest civil functionaries that the difficulties were at last overcome, and the Bible stall brought from Baden allowed to be set up. But the place that assigned to it was a place of honour, on the promenade right in front of the entrance into the great enclosure where the monument stands Once there, everybody felt it *ought* to be there. To compare small things with great: the monument proclaimed in granite and bronze that the Bible was the great want of the sixteenth and the preceding centuries; our little table proclaimed more modestly, but not less tellingly, that the Bible is the great want of the nineteenth century as well—a witness not unneeded; for thousands acknowledge the preaching of the monument who roundly deny the preaching of our modest table and its treasures of the written Word.

"But thousands understood the message of our table that day. The sale continued on the Thursday and the Friday. On these days a perpetual stream set in towards it, and senior Colporteur Weiser aud Colporteur Martin Messer had their hands full. I have never in my experience of the sale of Scriptures seen such two days as those. On the Thursday the men had literally no time to eat or drink. Pastors, professors, merchants,

mechanics, peasants, all were there rejoicing at our work, or supplying themselves with the Word of God. One peasant said to me, 'After all, this is the *genuine* monument of Martin Luther.' Others said, 'I promised my family a memento of the festival; this is the best memento, a beautiful copy of Martin Luther's translation of the Holy Bible.' 'It was singular to see how the enthusiasm became contagious, extending even to the Catholics and Jews. Two women, mother and daughter, approached the stall, and looked long at a copy of Luther's Bible, talking earnestly the while. Then they went away. Then they returned again, and again looked at the volume. Our Colporteurs were much too busy to heed them. I therefore advanced, and they at once addressed me and said, 'We are Catholics, but we think it a shame not to read Luther's Bible, for, after all, it is the Book of God, and it was Martin Luther who again gave it to the people.' I encouraged them by all means to carry out their purpose, and they at once advanced to the table and paid for the book. One young man, a converted Jew, was especially zealous in going among the crowds and directing attention to the Bible stall. Again and again did he return, bringing purchasers with him.

"The clergy, German and foreign, French, Dutch Russian, Swiss, expressed their delight at finding the Society there. One, a celebrated Dutch Professor, whose acquaintance I made many years ago, said, 'This is the right thing in the right place, and, what is more, it ought to be a permanent institution at the foot of this glorious monument'

"One interesting feature of our table was a large folio Bible of the year 1541, printed in Wittenberg. I had it placed on the table because I thought it would interest the theological public. It lay open, and on it a Pearl Bible, a pocket edition. The contrast in size showed in a striking light the difference between the fifteenth and the nineteenth centuries in regard to the printing of the Scriptures. In sending the Bible to Worms, I thought of nothing more. But for the peasantry it turned out to have almost a religious significance. One woman, for example, approached the table, and asked what the Bible meant. She was told that Bible was printed in Wittenbergh while Martin Luther was still alive, and was carried through the press by the great man himself. She left, and returned bringing with her her two daughters. She asked to be allowed to put her hand on the venerable book. It was permitted her. She stretched out her hand and reverentially put it on the Bible and burst into tears. In like manner her daughters imitated her, and all left, weeping from excitement. I once dined at the house of a Geneva banker with a very celebrated English preacher. The conversation turned on Luther. 'I cannot,' said the guest of the day, 'reverence Luther as I ought: he had no heart.' The remark elicited strong expressions of dissent, and I ventured to say that one of the most indisputable proofs that Luther had a great heart was to be found in the fact that he lives as no man before or after him in the heart of the German people. A more telling illustration of this truth could not be imagined than the tears of these three German women on seeing and touching this old folio Bible," [*Bible Society Monthly Reporter*].

WEAKLINGS.

There is a class of men for whom we know no better name than this of weakling. Jesus compares them to the reeds which are to be seen now in Palestine, growing by every spring and watercourse, with tufted heads quivering in the breeze, bending to the earth before the blast, to rise as soon as it is over, and bend as low in the opposite direction—the most fitting emblem of a weak and fickle character. Paul describes them as "children tossed to and fro, and carried about by every wind of doctrine." James as "waves of the sea, driven with the wind and tossed." Jude, as "clouds without water, carried about of winds;" "trees without fruit; wandering stars."

In others words, they lead an aimless, accidental life, without any fixed principles. Without plan of life or steadiness in relations, they fly from occupation to occupation, constant to nothing but change; hangers-on upon society; idlers in the market-places of human life, waiting for something to turn up.

As to religion, their language usually is, "We have not yet made up our minds upon the subject." They have *great respect* for religion, and for religious people "that are *really so*," they add; but as to themselves, they have not made up their minds which religion is the true one; there are so many in the world, they know not which to choose. They go to church or they stay at home, as it happens. They read the Bible and good books or sceptical and unsettling works, as they come in their way, and they happen to hear them spoken of and recommended,

The evidence of their weakness is not so much their ignorance as their indifference to truth. After confessing that they have no fixed belief whether there is a God or not, whether the Bible is his revelation or not, and whether there is a future life or not, and confessing too that these are the most important subjects in all the world, they make no serious effort to get out of their state of doubt; they do neither one thing nor another; they neither pray, study nor act to resolve their doubts, fix their convictions, and reach some settled plan of life.

It is the very essence of weakness, in its most shameful forms. Not to ask, *What* am I? *Where* am I? *Whither* am I going? and keep asking, till answers come which reason and conscience accept, is a degree of weakness which would be inconceivable, were it not a fact. It is to have reason, and use it irrationally; to be man, and live like a brute animal. Not that a man is a weakling who has not fixed opinions upon all religious subjects; for dogmatism upon all matters is as unreasonable as scepticism upon all. There are plain things as well as inscrutable. "The secret things," it is written, "belong unto the Lord our God; but those things which are revealed belong unto us and to our children for ever." Deut. 29:29.

He is a weak man, a mere trifler in existence, who does not make a broad distinction between the knowable and unknowable, the certain and the doubtful, things plain in the light of reason, conscience, and the word of God, and things that are not so. He is a weak and reedlike character who does not put *plain things* to practice; who delays acting upon acknowledged convictions, permits himself to be swayed by the opinions of others, and, weaker still, smothers his own abiding sense of what he ought to be, and runs with the multitude against his own better judgment and theirs too.

Has this decription fallen under the eye of a reader who owns to himself that it describes him? If so, begin to do something, and do it at once. Put down a stake *Somewhere*; it is comparatively of small importance *where*, provided it be a true and earnest beginning—a something put down, not to be taken up or abandoned. *Pray*; pray at least for what you *feel you need*; but do not do even this, unless you are determined to walk in the light which God shall give you.

Rev. Dr. W. I. Budington.

THE VALUE OF APOSTOLIC SUCCESSION.

But what if the claim of the Bishop of Oxford were true? What if every clergyman in England from the Archbishop of Canterbury down to the last ordained deacon, could show the chain of succession without a flaw? What if the mystic grace flowing from apostolic hands was so persistent and indefeasible that it would run clear and untainted through simony, drunkenness, murder, and every sin in those to whose hand it has demonstrably descended, if it has descended at all—what, I say, in that case, is it worth? Grant the fact, what is its value? *There* comes one on whose head the hands of the Bishop of Oxford have just rested, cementing as they rested there the conversion of the neophyte with the wondrous chain. Let us venture to question the young man who not unnaturally thrills with the excitement of his new orders:

"You have just been ordained to-day?"

"I have."

"You have by your ordination been constituted a successor of the Apostles?"

"I have."

"Can you speak with tongues which you have never learned?"

"I cannot."

"When the hands of the bishop were on your head, were you conscious of any special illumination?"

"None."

"Your passions, have they been subdued by the act?"

"I fear not."

"You are not sensible of any increase of holiness?"

"I am not."

"In fact, so far as the testimony of your consciousness goes, you cannot depose to any intellectual or moral bestowment which the bishop's hands have left on you as a sign and proof of apostolic succession?"

"I am not aware that I can."

"Did you ever hear of any one who had received as valid an ordination as you have, and yet who erred fatally from the truth?"

"I have."

"In your own Church S. Clarke was an Arian."

"He was."

"And Dr. Whitby also?"

"He was."

"And many others?"

"Yes."

"And in recent days Bishop Colenso is as true a successor of the Apostles as the Bishop of Oxford?"

"I am afraid I must grant it."

"And he can ordain in Natal others like-minded with himself?"

"So it appears."

"Then this gift you receive by Episcopal ordination does not preserve from heresy?"

"I fear not,"

"Have you ever known drunken priests in your Church?"

"A few."

"Once I believe there were not a few?"

"So I have read."

"All these were in the line of succession?"

"They were."

"So that it would seem that your ordination secures neither orthodoxy nor morality?"

"Neither."

"And you regard your ordination in the apostolic line as a blessing unspeakable?"

"I do."

"Well, I must thank you for your candor and agree with you the blessing is not only unspeakable, but inconceivable."—*Christian's Penny Magazine.*

"NO ONE WILL BE ASHAMED OF ME."

BY PRES. TUTTLE OF WABASH COLLEGE.

From the Christian Banner.

My friend G. G. could boast of good parentage; and that is not a trivial circumstance in the estimation of many people. The G. family of New England has what few families have,—a book devoted to the generations which sprang from an original pair. It includes preachers, professors, lawyers, doctors, and good people in various professions. Some of them had reached eminence and wealth. It was "a highly-respectable family."

Although my friend's family connections were in "the high places of the earth," for some cause *he* himself was identified with the poorer classes. He was a mechanic, and had very little property. I have often visited his plainly-furnished house and admired his apparent contentment and independence.

This man was a very devout Christian whose example was unimpeached by the world. His love of the Scriptures was greater than his relish of food. The Epistle to the Romans was the most delightful part of the volume; and he would, month after month, walk nearly three miles to "The Glen" to teach a class of young people, on Sabbath afternoon, in that great letter. I have met some of these scholars, now past middle life and they speak in glowing terms of those recitations in Romans. Mr. G. G. loved that epistle; and one day he said to me as his face was all lit up with beautiful emotion, "Brother T., next to seeing our dear Saviour, I reckon more on seeing the apostle Paul than any one I can think of. Oh, won't it be a feast to meet him, and hear him talk about the themes of the great epistle!"

When he was hardly in middle life, he removed to a very hard region for the sole purpose of acting as a missionary; and to this day his name is mentioned there for his gentleness, and fidelity in commending Christ to the people. Indeed, he was so successful, that his name figured at missionary meetings and in the religious newspapers. He was truly a good man; but to the very last he was plain, humble G. G., loved and honored by all who knew him.

In all my intercourse with him, it had never occurred to me that possibly even this humble saint might have a *very* little wounded vanity far down in his heart, away from his own and our sight. At this particular time, I do not think there was any such feeling; but there had been

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at some previous time, and this had given shape to a very impressive circumstance that occurred near the close of his life.

He was dying of consumption; and during the last months of his life, his room, in spite of his disease, was illuminated by his extraordinary cheerfulness. For a long time, his every breath was so labored as to be heard in every part of his house. As soon as you opened the outer door, that horrible sound would strike your ear; but, when you entered his room, you met a countenance so bright and peaceful, that it seemed to rob even that sound of its dreadfulness. From no word or look of his would you suspect that *he* was a sufferer, or that he had any apprehensions of danger. In a little time, with slow and hard effort, he would begin to talk about Christ as the justifier of the believer, and then by easy association, as along a well-trodden path, he would glide into talk about "the great epistle." On one occasion,—it was a raw, uncomfortable day in the spring of 1848—he began with very painful and labored breathing, as if suffering with croup, to talk about the *eighth* chapter of the epistle, mentioning its assurances, and the found dation of them in God's purpose, and the triumphant conclusion, "If God be for us, who can be against us?" and so on to the final word "Lord." Now, I have seen joyous childdren, and joyous youth, and joyous strong men; but I never saw a more joyous creature than my friend that day, as in those circumstances he expounded that chapter.

In the midst of this occurred a short episode, which lingers in my memory, and convinced me that his social relations to his more courtly and wealthy relatives had insensibly shaped his notions of heaven itself.

As already said, his haggard countenance was absolutely lighted into beauty as he talked about that chapter, and then about heaven. Said he, 'Mr. T., I shall soon be there. I am sure of it. I want most of all to see our dear Lord, and then I want to see Paul. My ideas of heaven may be singular; but let me tell you how I think of that place. I am a very humble and unworthy man, and always have been. I am poor G. G., and that is all."

"Now, suppose I should go to Washington City, and our member of Congress and our senators should call on me, and show me great attentions; and then the heads of departments should also call, and honor me as if I were a person of distinction. By and by, the President sends for me to get into his carriage, and come to the White House. When I, humble G. G., reach this palace of the nation, the President receives me with the utmost cordiality, and has me dine with him, and presents me to his friends with the most delicate carefulness. And so, during my stay in the capital, the greatest and best of public officers and private gentlemen honor me with their attentions; and, though I am so humble a man, there is not a single person looks or speaks or acts as if *he were ashamed of me*, or *of being with me.*"

Now. Mr. G. G. did not say that any one of his relatives or any body else had been ashamed of so lowly a man; and yet I fancied he had *thought* so.

"Now, my wonder and delight is to think,' said the good man, "that, through Christ, I humble G. G., shall very soon be such a person, that when I get to heaven, and meet the angels, they will give me welcome; and, when I am introduced to the great saints of the Church, they too will give me a hearty welcome; and, when I meet the apostle Paul, he will shake my hand as if I were his own dear brother; and when I meet Jesus, he will say with such benignity, "Come, thou blessed one, inherit the KINGDOM prepared for thee from the foundation of the world;" and, when I meet God face to face, it shall be in *peace. And no one of them all,*" said he with beautiful smiles, "*will be ashamed of me, or to be with me. I shall be among my friends, my peers; and shall be so for ever.*"

It was extraordinary language, and the scene and the illustrations were extraordinary.

To-day I refer to my little book containing the names of those who had died in our congregation, and find this brief record, March 18, 1848: "Died in triumphs of faith, Mr. G. G. Consumption. A scene of triumph throughout. Age fifty-three."

So that my good friend G. G. has been as the date indicates, those twenty years in the most glorious and honorable company in the universe, and where he has experienced this joy,—that *no one is ashamed of him.*

PASSENGERS SAILED.

Per *Carnatic*, Oct. 10:

For Suez.—Mr. R. F. Stack.

For Southampton.—Major and Mrs. Champion, Mr. H Champion, Mrs. Gillespie, Mr. and Mrs. W. H. Simpson and child, Mr. and Mrs. Redfren and three children, Captain Swanson, and Lieutenant T. B. Constable.

For Marseilles.—Hon. Mr. Justice and Mrs. Westropp, Captain and Mrs. Impey and three children, Mrs. Birdwood and three children, Mrs. J. Hogg and infant, Colonel R. J. Snow, Captain S. Nicholetts, Colonel Hodgson, Mr. J. E. Oliphant, Major Griffith, and Mr. Ruttonsing.

PASSENGERS ARRIVED.

Per *Rangoon*, Oct. 10:

From Southampton.—Mr. F. A. Vincent, Mr. M. de Horne, Mr. A. Constable, Mr. and Mrs. Hunt, Mr. and Mrs. A. Smith, Mr. V. C. Harrison, Mr. W. Hood, Mr. G. E. Moore, Mr. J. H. Collister, Mr. F. Fisher, Mr. G. E. Ettinger, Mr. and Mrs. Kelsey, Mrs. Bath, Mr. H. Baker, Mr. H. Narcett, Miss K. Butler, Mrs. Pryser and 2 children, Capt. McCornish, Capt. Holdway, Mr. Bigg and native servant, and Mr. G. Glinn.

From Marseilles. Mr. W. H. Long Mr. Kranss, Mr. J. B. Morgan, Mr. E. B. Thornhill, Mr. W. Allen. Mr. J. B. Shield, Major Dods, Major Shortt, Dr. Dick, Col. Sallisbury, Mrs. Gotlich. Mr. Fielberg, and Mr. Tillard.

From Suez—Col. and Mrs. Jones, and Mr. and Mrs Grant.

From Gibraltor.—Capt and Mrs. Engstrom.

From Aden.—Mr. Pietsch, Mr. E. Hamedin and 2 friends, Mr. Cullianjee and friend, and Mr. Hamed and friend.

DOMESTIC OCCURRNCEES.

BIRTH.

ECCLES—Oct. 10th, at Malabar Hill, the wife of Wm. Soltau Eccles, Esq., of a son.

MARRIAGES.

NAYLOR—HEXTON—Oct. 7th, at Rutnagherry, by the Revd. J. H. Hughes, Senior Chaplain, J. A. Naylor, Esq., of Her Majesty's Bombay Civil Service, to Eleanor, eldest daughter of Charles Hexton Esq., Assistant Superintendent, Tannah and Rutnagherry Revenue Survey.—No Cards.

SHARMAN—SUMMERS—Oct. 7th, at St. John's Church, Upper Colaba, Robert John Sharman, Preventive Service, to Aimee Louisa, eldest daughter of Mr. W. Summers, Engineer, Bombay Marine—No Cards.

MOORE—BACON—October 6th, at Trinity Church, Kurrachee, by the Rev. W. G. Sharpin, B.A., John George, Moore, Esq., Civil Service, Assistant Commissioner in Sind, to Frances Harriett, eldest daughter of Lieut.-Col. Bacon, Assistant Adjutant General, S. D. A.

DEATHS.

ELLIS—Oct. 3rd, at Jessore (Bengal), Helen Agnes, the daughter of Revd. R. J. Ellis of the Baptist Mission, aged 2 years, 2 months and 17 days.

GAVEGAN—Oct. 8th, at Bandora Hill, after a long illness, Lizzie, the beloved wife of Captain F. C. Gavegan, H. M.'s 49th Regiment.

GREEN—Oct. 17th, Mr. Richard Green, Head Bookbinder, of Education Society's Press, aged 33.

Advertisements.

HOUSES AT MAHABALESHWAR.

FURNISHED Houses for the Cold Season (middle of October to end of February) at a monthly rent of Rs. 30 and upwards may be had by applying to the undersigned. Mahabaleshwar in the cold season is like a European spring, the climate being pleasant, genial and temperate, the air clear and bracing, and the living cheaper and better than in the hot.

P. MYATT,
House and Dawk Agent for Mahabaleshwar.

TO LET—At Satara, Belle Vue and Belle Vue Lodge. Apply to Mr. Myatt's Agent, Mr. Dadabhoy Bazonjee.

BOMBAY TRACT AND BOOK SOCIETY.

Parties wishing to subscribe to any of the undermentioned Magazines for 1869, are kindly requested to send their orders to the Secretary of the Tract and Book Society, Bombay, before the 10th of November, 1868. The Indian postage for the smaller periodicals is 12 Annas yearly: for the larger, Rs. 1-8; but when two or more are taken, the postage is proportionably diminished.

	Rs.	a.
Sunday at Home, per annum	3	4
Leisure Hour	3	4
Child's Companion	0	12
Tract Magazine	0	12
British Messenger	0	12
British Workman	0	12
Band of Hope Review	0	6
Cottager	0	12
Family Treasury	4	8
Missing Link	2	4
Sunday School Teacher	1	8
Biblical Treasury	0	12
Sunshine	0	12
Bible Class Magazine	0	12
Child's Own Magazine	0	6
Infant's Magazine	0	12
Children's Friend	0	12
Good Words	4	8
Sunday Magazine	5	4
Missionary News	1	2
Kind Words	2	4
Gospel Trumpet	0	6
British Herald	0	12
Christian Work	4	8
Christian Treasury	4	8
Scattered Nation	3	0
Golden Hours	4	8

*** Some inequalities in the prices charged for several of the above periodicals in former years, have been corrected.

Depository, Verge of the Esplanade.

DIOCESAN SCHOOL,

BYCULLA.

LOCAL COMMITTEE.

The Rev. G. C. REYNELL, M.A.
The Hon. Mr. JUSTICE WARDEN.
HERBERT BIRDWOOD, Esq., M.A. C.S.
GERARD NORMAN, Esq.

Honorary Secretary—JOHN CAMERON, Esq.
Head Master—The Rev. E. H. DUBOIS.

THE Committee of the above School have much pleasure in announcing the opening on the 1st February of a Boarding School, under the Rev. E. H. DuBois, in connection with the School held in the Freemasons' Hall, Mazagon. A large house with extensive ground and ample accomodation for a number of Boarders has been secured in a healthy part of Byculla.

Children of both sexes from the ages of 6 to 15 will be received, and every effort made to ensure them a happy and comfortable home.

The course of study will be varied according to the age and attainments of the pupils, commencing with the elementary branches and rising to the Matriculation Standard of the University of Bombay. The Home-studies of the Boarders will be under the Superintendence of Mr. and Mrs. DuBois and an assistant resident Master.

From the success which has hitherto attended the Day School already established, the Committee have every confidence that this fresh undertaking will meet with adequate support, feeling assured, as they do, that every care will be taken of, and comfort provided for the pupils, and that they will receive a sound moral, and religious training as well as a good secular education. The Committee earnestly trust that their endeavours thus to provide what has long been felt as an urgent want will meet with a hearty response on the part of parents.

Full particulars as to terms, &c., may be learned on application to the Hon. Secretary, JOHN CAMERON, Esq., or the Rev. E. H. DUBOIS, Byculla.

G. C., REYNELL
Honorary Secretary Diocesan Board of Education.

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